machete (*machit*) or the *luk*, a sort of curved machete with a long handle, are the implements needed. The cutting of the grass from the plot where the milpa had been the previous year is *selab*; the cutting of bush grown for three or four years is *sok-uej*. The work of cutting the bush is done by the entire family, including children of seven or eight years old.

The planting is done between April and May after the first rains, with a long stick whose tip is hardened by fire or protected by a metal point. The seed must come from large, healthy ears whose tips have been cut off because they have small corn. The *olote*, or corncob, is either kept or thrown away at a distance to avoid its being used as fuel, for this would hurt the milpa which then would produce ears with broken kernels.

The task of planting is a very delicate matter, to be performed after fasting and sexual abstinence. It is exclusively a man's affair. A great banquet is served at noon, generally outdoors as the hut interiors are small, to the friends and neighbors who will participate as helpers. Sometimes as many as 10 men help to plant a friend's milpa. The meal is offered "precisely when the sun stops for a moment midway on its run and the doors of the Church of Heaven are opened, from where the quality of the banquet is observed." This is *s-uelil-abal* ('meal of the planting').

When things are properly done, the meal consists of a number of items. First the *atole* (*pajal-ul*) is served, which is slightly sour and sweetened with *panela*. As "companion" to this atole are tamales (*chenkul-uaj*), which are prepared with cornmeal and ground beans. It is said that both things are to be served together so that "the seed may penetrate deep into the ground." After this preliminary snack comes what is considered the main course for each person: a hard-boiled egg in a thick reddish broth prepared from dough and ground chile dissolved in water; a large tortilla;

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241 252 262 504 202 [415] boiled beans; other tamales (*petul*), which are made from dough and whole beans; and finally, still more atole. The atole is served not in individual *jícaras* but in two or three large ones (*batzil-booch*), which are passed from person to person. The same is done with the other foods; they are served in one or two large pots (*mucul pulato*) out of which everyone serves himself. This banquet is given only on the first day of the planting; if other days are required, the milpero himself does the planting.

241 574

241 Since weeds grow rapidly during the rain season, the milpa must be hoed twice before it reaches maturity. For this the luk or coa is used and also the hoe (*asron*), the same one used to break the soil before planting. The first weeding is done in June, the second between July and August. Women [462] help their husbands in this chore and sometimes [566] do it entirely themselves, since the men are in the habit of leaving for Tapachula [464] to work as peons on the coffee plantations.

244 Also in the milpa beans of several varieties are planted: *chuil-chenek* (or *ibes*, according to the Ladinos); *botil*, a large common bean; *xakil-chenek* or *frijol de vara*; and the *x-luumil-chenek* or *frijol de la tierra*, thus called because it is a creeping plant.

Chile is planted on a separate lot, 15–20 m. square. The planting is done during the first weeks of March, in alternate years so that it will not coincide with the year when the people of Cancuc plant cotton. Chile planted by the people of Oxchuc is *dzajal-ik* or red chile.

241 Toward the end of August, the first fruits are ready (*unimajam* or *jilote*, according to Ladinos). These are received with great joy by the families which are by then lacking food. From each plant, which provides [242] two or three *jilotes*, the farthest down is picked to let the other two grow bigger. [252] These jilotes are boiled without salt and [263] are eaten whole, including the husks. [262]

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262 they visit the regional market. Only during
235 illness or fiesta are both chickens and eggs
[437] eaten.

231 In towns like Tenejapa and Cancuc, In-
439 dians buy small pigs from the Ladinos of the center, fatten them for 8 or 10 months, then sell them to the Ladinos, who slaughter them and sell the meat to the Indians. As may be supposed, in this sort of symbiosis the greatest profit accrues to the La-
[454] dinos. However, the Indians more often keep the money from selling pigs to meet emergencies or expenses of clothing, tools, and fiestas.

262 *Food Habits*

Corn, beans, chile, and squash are the core of Indian diet, supplemented by ma-
262 nioc, sweetpotato, potato, and chayote. One
• 263 or more chayote trees next to the house are common; every part of the chayote is used—fruit, tender leaves, and root—usually boiled with salt. Wild herbs are eaten raw or cooked. Among the raw ones are *culix-uamal*, *xhix-uamal*, and *alauanex*, the last a wild radish which Ladinos call "the Indian's radish." Herbs that are cooked include *tzul* and *tuxac*. Some herbs are eaten both raw or cooked: *verdolaga* or *chic-xecul*, *muem* (*hierba mora*), *maj-tas*, *tzuy*, and *San Sibro Uamal*. The last is a small grass with long
[276] thin leaves which the Indians grind and add to give a better taste to the *pilico* or wild tobacco. This is called *poxil-may*, which is like saying "medicinal pilico." Ladinos use its leaves in tea sweetened with panela.

262 There are three main meals during the
264 course of the day: breakfast (*ue-el sab*), which consists of atole or pozole, beans, chile, and tortillas; lunch (*ue-el olical*) of the same foods plus a vegetable such as squash or chayote; and supper (*ue-el x-malcal*), with atole, tortillas, beans, and chile. In Tenejapa rabbit meat is frequently
177 on the table. In Amatenango, Aguacate-
262 nango, and Pinola, greater contact with Ladinos has added coffee, wheat bread, var-

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19.	Where do they drink it?	Behind the church	In the house of the *?ali?bal*
20.	Where do the old mayordomos eat the common meal?	In the church	In the house of the *?ali?bal*
21.	What do they eat?	Male turkey (*mam kox*). Beef soup with tortillas and chile	
22.	How do they prepare turkey?	With chile, *yerba buena* and salt	
23.	Who prepares the meal for the fiesta of San Pedro and San Pablo?	The *?ali?bal*. The wife of the *Biktal* (minor) mayordomo of San Pedro and San Pablo	
24.	What do they do after the common meal?	They go to their homes	They go home
25.	What do they call the second day of the fiesta?	Wisperel	
26.	What do the old mayordomos do first?	They make a fiesta. They beat the drums. They play the flute. They drink trago	They ring the bells three times. The people gather in the church
27.	What time do they begin the fiesta?	Early	At 7 o'clock
28.	What do they do in the church?		The padre gives a Mass for San Pedro and San Pablo
29.	Who collects for the Mass?		The old officials and the new officials and the women
30.	Where do the mayordomos blow the flute and beat the drum?	At the door of the church	In front of the church
31.	Where do the new mayordomos gather first?	At the house of the kobraria Santa Lucia	At the house of the kobraria of Santa Lucia
32.	What do they do first?	They take out the mouthwash	They serve the mouthwash
33.	What do they do then?	They take out a liter to drink	They serve coffee and corn gruel. Then they serve liquor
34.	How much do the new mayordomos drink?	Two drinks each	After two rounds are served, drink is served to the mayordomos who go to the *nakawaneketik* and offer their drinks. This is done so that the new officials will not be drunk in church
35.	How many of the new mayordomos don't drink liquor?	Three	
36.	What do they drink?	Cold water (soda)	
37.	What does the kobraria of Santa Lucia say to the kobraria of San Pedro Martyr at his house when they begin to drink?	Good day, Mamal Tat. Thank you. How do you look, Mamal. Thanks you are alive, his word God, at daybreak. We want to see no illness at daybreak. What we will do what we have done. We have to say what our heart says, our soil, our mud. So it is as we did in the past. We are all together as are the old officials where we hear and see with our eyes. Where are we on the very day of his fiesta our saint and our Judge Sanpegro sanpablu? So it is that we	